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J.N. Hostetter

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Evangelical VISITOR

May 10, 1965



. . . To have, and to hold, until death us do part.

Photo by Don Freed

EDITORIAL

Mergers

BIGGER, so we can be better! Reduce overhead, some three to four times the number of people with existing administration. Present a truer image of united Christian testimony. Less institutions could offer a more solid basis for continuance of institutions chosen to remain.

Weaker, isolated areas, by successfully making union with a group within close proximity could be helped psychologically and administratively in their service to Christ, the church and the community.

Equally so, a larger group with a helpful and encouraging attitude (not a swallow up concept) could stimulate a minority within a given area to greater service and effective activity.

Men serving in the Christian ministry look for opportunity and challenge. Basis for opportunity varies. The size of a congregation is not necessarily relevant. The reason why a number is small or large is a more accurate barometer. Administrative-wise it is difficult for the small to compete with the large. Failure to grow brings increased struggle for survival.

And so one could go on *ad-infinitum* detailing reasons for growth and expansion. Merging of congregations within a denomination; a study of benefits to be realized by denominations coming closer together; institutional life in our complex modern society; none of these should be excluded from study and review.

NHA, convening in Detroit, Michigan, April 21-23 gave thought to Holiness Churches coming still closer together. A press release sparked the idea of an 11 member church federation developing through NHA.

Of note in our own church life was the co-operative procedure with the United Missionary Church in the preparation and publishing of *Hymns for Worship* in 1963. The membership of the United Missionary Church is a bit larger than our own. This joint effort has promoted sufficient sales to already call for a fourth printing of *Hymns for Worship*.

While material advantages are evident, the doctrinal unity and oneness in Christian experience as portrayed in *Hymns for Worship* bespeaks our fellowship in Christ, the degree of harmony that now exists and the similarities of perspective in Christian service.

A measure of fellowship in addition to local congregational life is a necessary stimulus in church growth and development. Even so-called Independent

Churches usually become identified with similar churches in something of a unit program.

Within our own framework, even though little time is spent in actual intermingling of congregations, being within reasonable proximity of other congregations serves to strengthen a local congregation.

Bordered by the Ohio-Pennsylvania line on the east and the Arizona-California line on the west lies a segment of the Brethren in Christ Church that needs strengthening. In the foreseeable future the Church may need to decide whether we purpose to develop strong congregational life in other than Pennsylvania and California in the USA. The question: how can this area of the Brethren in Christ Church come to greater strength? Likely the answer will vary depending on the spokesman.

A number of Brethren in Christ men have just returned from the annual NAE Convention in Minneapolis. The convention closed with a strong plea for a Christian witness that will penetrate today's society, this to be felt in the immediate areas where churches are now serving.

A clear, positive witness affecting the moral, educational and political climate of our communities was never more greatly needed. Ecclesiastical unity, Christ centered in perspective, community oriented in need is a must to serve our confused communities, nation and the world.

J. N. H.

Film Probes Christian Life

IN A NEW film premiered in Minneapolis, the National Association of Evangelicals puts the typical evangelical church to the severest possible scrutiny in a dramatic 40-minute probe of attitudes—and actions.

Criticisms of the church are gleaned from interviews in homes, offices, shops, on the street and by mail. Then begins the search for answers.

"We have the people and the message of the Good News," one commented. "The need is to take our light from under the bushel, understand our problem areas and shortcomings and become positive and forward moving in our witness."

Comments on the evangelical church in the film are revealing: "I'd like to shake my church up"; "Quality in anything is considered worldly"; "We must meet the unchurched without a 'holier than thou' attitude"; "The world needs our message," a newspaper man says, "but we aren't getting through"; "We're too busy in church to help people outside"; "We're naive about the world";

"The church is anti-intellectual and sentimental"; "No phase of the church deals with the world as I know it"; "The organized church has taken away my taste for God. What I need is honest fellowship."

* The film includes scenes of how a man went back to drink because the church didn't meet his need; tells what the man on the street thinks of the church; unveils the never mentioned deeper burdens during a routine prayer session; lists what youngsters really think about Sunday school and their teachers; and states that one can get so deeply involved in church activities that he forgets the needs of his neighbors.

"How do we get the Gospel to our neighbors?" The film makes it clear that there are no "ten easy steps." But there are methods that can be followed. The film shows new ways of "witnessing." Basic patterns include: be concerned and extend Christian love in all situations; accept people as they are; pay attention to the needs of others and follow the best method of reaching each individual; go where the people are.

The latter is perhaps foremost in the thinking of the NAE. The emphasis of the NAE, as evidenced in the film, is to be involved in a world in crisis. The church is urged and challenged to move out of its vacuum and extend its message beyond the church building and into the street.

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EVANGELICAL VISITOR

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Number 10

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Don't Be Rushed Into Marriage

Arthur F. Holmes

If you are not interested in the problems of your young people, and if as a Christian young person you do not care for your future, don't read this article.

ONLY IN THE light of Biblical teaching on marriage, the sanctity of sex and love, can we understand the Christian's position on boy-girl relationship prior to marriage.

Since the Christian concept of marital love is distinctive, Christian courtship will likewise be distinctive. Since Christians view love and marriage differently from the average person, our movements in the direction of marriage, whether social dating, going steady, or engagement, will be different.

It seems that boy-girl relationships are distorted in three ways. The first I shall call lust.

Lust separates the physical from other aspects of human personality. It concentrates attention on the physical, often with a blinding, passionate urge to possess its object. By divorcing the physical from other aspects of personality, lust violates sanctity and unity of personality, as well as the sanctity of marriage.

The Bible is explicit in its teaching about lust in action and also about lust in thought. Lust in thought is sin. It frequently leads to sin of an overt nature: sometimes in self-abuse. So we find repeated cautions to discipline the thought life, to keep it uncontaminated by lust.

Our Lord cites the Old Testament commandment, "Thou shalt not commit adultery" (Matt. 5:27, 28) and explains its complete significance when He says, "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." Lust in thought is as much sin as lust in deed.

The Apostle Paul devotes several verses to the subject of lust in thought and deed. "For this is the will of God, even your sanctification, that ye should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honor; not in the lust of concupiscence, even as the Gentiles which know not God." (I Thessalonians 4:3-5)

Then there is a significant, though brief, statement in II Timothy 2:22: "Flee also youthful lusts." We need constant reminders on this subject. We need to be on guard, exercising discipline.

In that connection we must recognize that men and women are differently aroused. Women tend to be stimulated by touch; men are more easily stimulated by sight and thought. Men especially must exercise discernment and discipline in the thought life, in reading, in watching movies and TV, in the use of leisure time, in day-dreaming, and so on.

It means, too, that girls have a responsibility to follow. They must avoid being stumbling blocks. They should be modest in dress and deportment. There must be a positive, healthy thought life which emerges from activities and friendships which steer us in a positive direction, which help bring every thought and activity into obedience to Christ.

"Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word" (Psalm 119:9). "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things. Those things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." (Philippians 4:8,9)

A second distortion in boy-girl relationships is "puppy love": infatuation being in love with love. It does not necessarily involve physical attraction, and in that it is to be distinguished from lust. Physical attraction may develop, but primarily puppy love is an absorption in the novelty of romance, and leads to emotional entanglements. It is an immature infatuation which fosters too early marriages. When one individual falls in love with love personified in another, they get married and they hardly know each other. They do not know what love or marriage is, or was intended to be.

We need to seek wider friendships among people of both sexes, in order to

provide that healthy perspective and understanding of others which will facilitate an intelligent selection later on.

Don't be rushed into marriage. Take time to know your own mind, to seek God's mind, to come to the place where you are willing never to be married, if that is His choice. And again, fill your mind with positive, healthy, virtuous thoughts; live a life of active creativeness.



The third distortion in boy-girl relationships is "playing" at love and courtship. It is purposeless because there is no deliberate thought or intent of marriage. It involves dangerous behaviour on the part of the individuals concerned, behavior which is appropriate only if there is serious contemplation of marriage to the other individual. It hurts feelings, breaks hearts, and frequently leads to sin in thought and deed.

To play at love is to separate the emotional and physical from the other aspects of the other person. We see this plainly when we are honest with ourselves. The individual who necks or pets does so in order to enjoy emotional and physical satisfaction. But there is no thought of getting to know the entire individual who was made in the image of God.

Flirting, necking and petting violate the unity and sanctity of the other individual. They violate the sanctity of sex and marriage as an institution which

(Continued on page five)

THE Apostle Peter realized how important love would be in winning a non-Christian husband when he wrote, "Likewise you wives, be submissive to your husbands, so that some, though they do not obey the word, may be won without a word by the behavior of their wives, when they see your reverent and chaste behavior" (1 Pet. 3:1, R.S.V.). Christian husband or not, a Christian wife ought to be the best possible kind of wife for Jesus' sake.

God has not meant the husband's role to be just one of organizational leadership, but of spiritual leadership. In desiring a husband's highest good, the Christian wife must covet his best spiritually. She longs for him to be a man of faith; to sustain daily communication with the Lord; to desire to be more like the Lord. He stands as God's representative to the family, and ideally reveals the characteristics of God's Fatherhood to his household.

One day when we had been talking about God together, a choice young college student remarked, "I knew God must be like that, because my Dad is like that . . ." Blessed are those who see a Heavenly Father manifest in an earthly dad. Children need to experience the spiritual leadership of their father in the home, and to observe the warmhearted encouragement of the mother as she supports his leadership. The very best training for marital happiness for children will not come from marriage books, but from the example of practical godliness they see in the home.

Loving wives *pray* for their husbands. That seems a simple statement, but it is so easy for crying babies and a sink full of dishes to keep us from doing the most helpful thing available. Wives sometimes even seem to be embarrassed to mention their husbands to God. Perhaps it is because this brings the wife into focus before God, along with her husband, and the shining light of God's presence reveals personal wrongs that need to be put right so God can indeed help the husband.

A desire for practical faith and righteousness for the husband demands the same in the wife. Hysterical fears are not an encouragement to faith on the part of a husband, whether the fears are over money or a sick child. Encouraging a husband to keep late hours and stay in bed late in the morning hardly encourages a daily time with God. The wife has a major part in arranging the family life so her husband can meet with God. She is not jealous of God.

Sometimes wives say, "I want my husband to take spiritual initiative, but he

Mrs. Hunt, a homemaker-writer-reviewer from Bellevue, Mich., is a frequent contributor to the *Times*.

Wives, Love Your Husbands

Gladys Hunt

doesn't, what can I do?" There are no easy solutions and often these problems are too complicated for an article such as this. Perhaps these inventory questions will help answer some situations:

1. Do you give him a chance?
2. Do you ever act as though you expect him to take the initiative, or do you rush ahead so adequately that he simply feels more inadequate?
3. Are you regularly praying about this—for him and for yourself?
4. Are you asking God to bring about informal conversation about spiritual things within the family group where he can begin to direct the family with his thinking on certain subjects?
5. Are you obeying the Scripture's teaching for wives?



No husband will ever take the leadership because he is scolded into doing so, or made to feel ashamed because he does not. Love is the softener and has the ingredients to work miracles. In each of our relationships, there are those tender moments when husband and wife are wide open to each other and can really communicate. How wisely soft, kindly words of encouragement and inspiration can be used by a loving wife.

Honesty is a delightful virtue anywhere, but especially beautiful in the marriage relationship. Wives who can be honest before God and their husbands about their relationship to each, about their mistakes, are encouraging the kind of openness that our Lord can use. Families need to pray about their

successes, ask forgiveness for their failures, humbly share (not preach) a Word from the Lord—together. This kind of loving produces righteousness in another person.

Yet this is still only part of what it means to love one's husband—an inexhaustible subject. Television and meetings at the church have spoiled the art of "discussion," but this, too, is part of loving. I remember a college student, about to graduate and take himself a wife, telling me that he had observed the lively conversation my husband and I had at a banquet we were attending together. He asked, "Do you always have so much to talk about together?" I was glad I could say *yes*.

Cartoons picture the tired male with his paper, trying to get some peace, with his wife talking at him and he grunting in return. This may be all there will be if the conversation is a recitation of "then she said and I said," but a wise wife has something more to offer than this. She also knows how to listen.

To be their best, as husbands, fathers, deacons, Sunday school teachers—on the job and in the home—our husbands need to be thinking. And while there will always be the special small things of each day to share together, we need to be thinking ourselves and have ideas to share. Wives need to read, investigate—to have something worth offering to their husbands.

"I had such a good time in Bible reading today. I learned something about God that had never struck me so strongly before. You know in Psalm 139 . . ." or

"There's an excellent article in *U. S. News* on the Algerian situation that you'll enjoy reading."

This is loving our husbands with our minds. It means making our husband our best friend.

Sharing ideas must be a constructive activity, however. Any tendency to pettiness must be sharply curbed for the sake of both the husband and wife. It is too easy for women to be bothered by the traits or actions of another and to build up, in a series of conversations, false evidence in the husband's mind. Respecting his wife, he listens and can be misguided. There are church leaders who have acted in pettiness only because their wives had colored their thinking

with slanted information gained on the telephone. There are men who have acted coolly to associates because of this kind of "discussion." God wants to help Christian wives to be so filled with Himself that this ingredient in life is under His control. A loving wife has a loving attitude toward others.

We have talked about wives loving their husbands with their will in obedience to the Scripture, and loving their husbands with their minds in stimulating them to their highest performance in life. An important area remains, although it cannot really be separated from the other two, and that is emotional love. It includes loving your husband with your body.

Wives need to keep their sense of the romantic. They not only need to keep it, but to cultivate it. The hurried pace of life in our homes makes romantic love difficult. Women are being shaped by the times, someone said, and the shape is no longer feminine, gracious, and loving. For all the pressure of the children's needs, the community projects, and the dirty kitchen floor, the wife still needs to be her husband's lover.

In one of her books, Dorothy Canfield Fisher tells of an incident she calls "Can't Leave Your Horses." The story is of a father and his son who were training a pair of wild colts to pull a mowing machine. The father had impressed his son with the dire necessity of keeping a tight rein to hold the animals in line—to hang onto those reins no matter what happened. One day out in the field, the son was holding the reins on the mower, while his father walked on behind, when a wide turn caused the father to fall into the river which was in spring flood. While the father called for help, between his repeated sinkings as a non-swimmer, the son did exactly what he had been told to do. He hung onto the reins. When his father yelled for help, the son shouted back, "Can't leave my horses!"

Many wives are like that son; they can't leave their horses. The washing is more important than a spring walk. The dishes must be done right away; no time to admire a sunset. The curtains must be ironed so she cannot go for that ride.

"Why did you have to track in all that mud?" is a discouraging greeting for a husband who has a surprise branch of blossoms behind his back. And I have never met a husband who is flattered when a tender kiss on the cheek for a bustling wife in the kitchen is greeted by, "Have you taken out the garbage yet?" The wife may wonder why her husband's affectionate moments come while she is stirring the gravy, but if her sense of the romantic has been squelched by duties and things, she has lost the enjoyment of loving.

A loving wife arranges for the romantic. It takes such a little touch to keep that extra special feeling alive in daily life. It can be "I Love U" carved on the top crust of an apple pie, or a note tucked in with a sandwich, or a terse verse on the bathroom mirror, perfume or a fresh dress at supper time. Romantic love has come to mean sex in today's world, and sex has often been degraded to hasty acts which are the sum total of many a romantic relationship.



There are dozens of tender words, looks of understanding, and special moments in every day that make up genuine love. Wives who love their husbands know that these must not be sacrificed to the day's pressure. Further, Christian wives should not flinch at the concept of being a "lover," for this is their role in understanding the physical and emotional needs of their husbands. A joyful giving of one's self means more than living together until death do you part.

"Wives, love your husbands" is an exciting admonition. It is a married woman's life. She brings to marriage all her resources, all her potential, and under the tutelage of God she becomes what He wants her to be. For in the final analysis, His instructions are not so much obeyed by doing as by *being*.

A note to husbands: If you have read this article, it is well to remember that the instructions to be submissive are given to the wives. Husbands are not told to make their wives submissive, but to love their wives. It is easy (and a delight!) to be submissive to a husband who obeys his instructions from the Lord. These preclude any jesting regarding your own headship or the wife's submission. You will find these instructions clearly outlined in Ephesians 5:25-33 and in I Peter 3:7.

Used by permission. Copyright Sunday School Times August 1962.

Don't Be Rushed Into Marriage

(Continued from page three)

involves the entire individual. Man is a unit, a whole. It is wrong to separate the physical and the emotional from other areas. Marriage involves the whole personality.

These things are also dangerous simply because of the physical contacts enjoyed. These physical contacts are a divinely appointed preparation for further physical relationships. There is danger of a gathering momentum which started "innocently," but which turns into lust instead of love.

Take kissing for example. We have forgotten today the significance of the romantic kiss. It should be the expression of a love which involves the entire personality, and with this love definite elements of committal to the other individual.

Kissing is sexually stimulating. The social pattern does not alter the truth of this. What may be common dating practice can never change the facts of psychology and physiology. These facts are as much a part of God's handwork and declaration of His will as is the explicit statement of Scripture.

Premature kissing reveals both ignorance and passion. It is a confession of ignorance of the true significance of love, kissing, marriage, sex. It is a confession of passion which divides physical contact from the whole personality.

Frequently Christians are very inconsistent. We may object to social dancing on the grounds of the unhealthy physical contact it involves. But on a moonlit night, Christian couples (who would never want to be seen enjoying physical contact to music on a dance floor) may sit and neck—in much closer physical contact—in the front seat of a car. In every activity of life, we need to conduct ourselves in the light of God's will as evidenced in our emotional and physical make-up and His revelation.

A Christian's approach to love, courtship and marriage is not an individual affair. It affects the community and the society in which he lives. It affects the resulting children, and their children, and the world they will influence. Marriage is above all a relationship which will affect the Kingdom of God. And the nature and extent of such effects will depend on how much love is distorted by these things. We are responsible to God for our attitude and behavior.

Is the Lord Jesus Christ the Lord of these relationships in your life, the Lord of every hope and aspiration and desire you entertain? If He is not, you have not fully entered into the privileges of Christian life—that is, "life more abundant."

The Life of Andreas Masih Charan

Part I

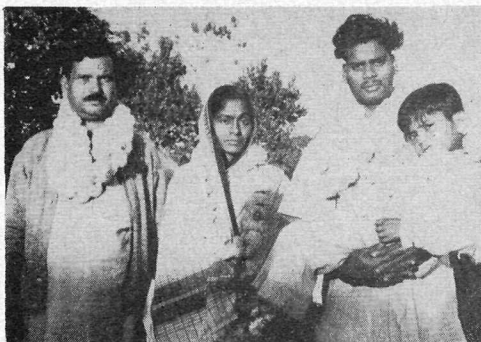
The story of his childhood as told by Mr. Isaac Paul, based on the grandmother's account.

"SORROWFUL"

REV. ANDREAS CHARAN's birth took place about fifty-three years ago in the village of Kajura near Madhipura in the home of a fairly well-to-do *zyadub* (member of cow herder caste). His grandfather had but one son, who became Andreas's father. Andreas was the only child and his father died when he was very small. His mother at that time was a very young woman and not able to remain in her village unmarried. Accordingly she left there and married a man from Chapalpatti that is east of Madhipura. As Andreas was a small child, his mother took him with her to the home of her second husband. When he became somewhat older he began to realize that his stepfather did not love him as his own child. As a result of continuous ill treatment the boy became very unhappy and was soon generally called *Sorrowful*. His mother also as a result of listening to her husband now began to be neglectful in the care of her son and caused him to be sad. The result of this was that through anxiety and worry his health began to fail and to such an extent that he was confined to his bed.

In some way or other the news of his trouble reached his grandmother who at that time was at Kajura about fifteen miles north of Chapalpatti. On hearing of her grandson's illness she left at once to see him. Although she did not recognize him as a result of not having seen him since he was small, she realized that he was on the point of death. When she saw his condition she became extremely worried and even more so because he was the only child of her daughter's first marriage and the hope of her own husband.

Seeing the grandmother's anxiety and sorrow the neighbouring women began to advise her that if she wanted to save



Andreas Charan and family at time of their farewell from Barjora in '59.

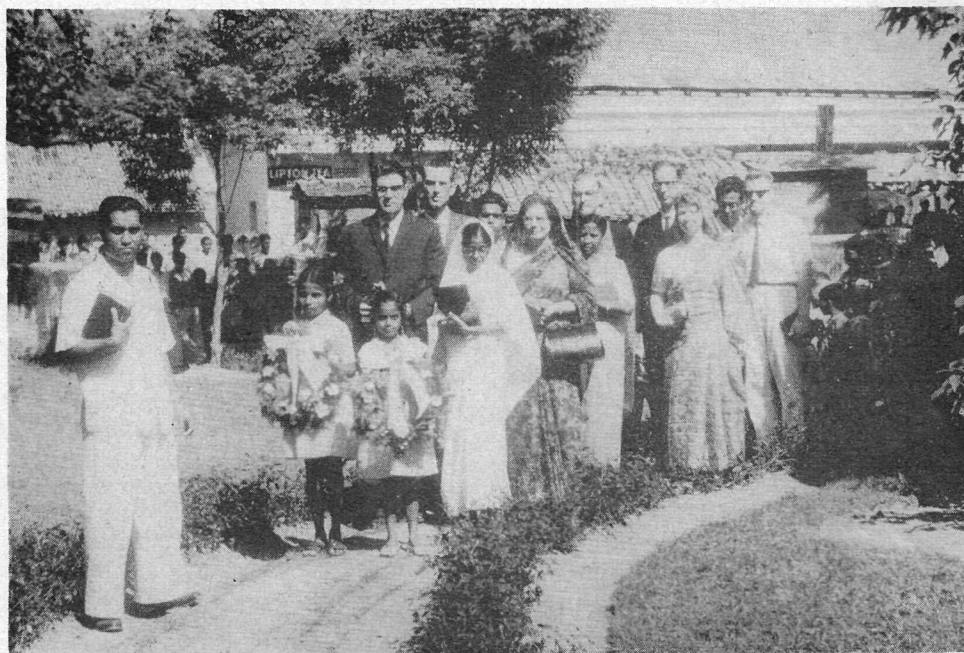
her grandson's life she should take him to the *Misahib* at the Madhipura mission. She did not follow this advice, however, but instead took her sick grandson to her own village of Kajura. Here, however, the heirs of her land were not willing to provide a refuge for the boy, realizing that if he were to die the land would be theirs.

THEY MEET LOVE

In the end the grandmother took the child and with a great deal of difficulty

travelled the fifteen miles on foot to the *Madhipura Mission*. Here she poured out the whole story of her sorrow to Miss Rohrer who was then the lady missionary at Madhipura. This took place about the year 1920. In the mission, when the grandmother saw the unselfish and loving service of the missionary, her heart was changed and she decided that she definitely wanted to make her grandson like the missionary. After hearing the Gospel she too took Christ as her personal Saviour. In this way through his grandmother Andreas gradually began to understand that he was a Christian boy [i. e., not a Hindu, but part of the Christian community — common usage in India]. A result of this stand was that the grandmother had her land taken away from her.

After regaining his health in the Madhipura Mission, Andreas was admitted to the Supaul orphanage in 1921. At that time Rev. D. E. Rohrer was in charge of Supaul Mission. Here he received his early education and after taking classes VI and VII in a government school entered elementary teacher's training in a school near Saharsa. On completion of this he returned to Supaul as teacher and became headmaster of the primary school. When the Supaul orphanage and school were transferred to Barjora following the earthquake and Kosi flood he also came to Barjora where he served as headmaster of the school until entering Bible training in Allahabad O. M. S. seminary in 1947. In the meantime he had married a local Christian girl and now had one son and two daughters.



Ready to march from the Saharsa Church to the graveyard for the wreath-laying ceremony on the Sunday following the *Jalsa* at Banmankhi. Rev. S. Rai on the left, then two girls carrying the wreaths, Arthur Pye with Mrs. Charan, Joe Smith and Leoda Buckwalter (son and daughter of Henry L. Smith, founder), followed by Andreas Charan's children.

Fiftieth Anniversary Emphasis at Saharsa
Sunday, November 8, 1964
Pictures sent in by Joseph B. Smith

Part II

Arthur L. Pye

Friend and Associate at Barjora

ANDREAS CHARAN was my friend, a close personal friend whom I knew intimately and yet one who never took advantage of this friendship. I met him first in 1950 in Madhipura after his return from the three-year Bible course at Allahabad Oriental Missionary Society seminary. He was standing just south of the bungalow and likely very near the spot where Sister Rohrer first saw him as an emaciated child looking to her for help. He welcomed me with a rather quizzical smile and a simple salaam; and I was soon to learn that beneath the swarthy face and heavy moustache lay hidden the frank open character of a true man of God and leader of no mean ability in the church.

Shortly after this our paths crossed at Barjora, and for nearly a decade we shared the life of rural India and the church in that place. Only a vegetable garden and a few mango trees separated our houses, and this physical nearness was paralleled by the closeness of our relationship during this entire time. Andreas first seemed to be a guide, someone we could trust to lead without mishap along the strange and rather frightening paths of our new life. We spent hours talking together about the local community, the people, their customs and thinking—all so different from what we had known and in many ways would even now expect. Before long he became quite frank about the church and we learned of the heavy spiritual burden he carried for it as well as his sense of humiliation and pain caused by the poverty of its members. He felt, as have many others, that material and spiritual well-being are closely related; and this conviction seemed to prompt his continuous search for ways of alleviating suffering caused by poverty in the church and means for lifting the Christian community to a position of greater respect in the country.

A highlight of his career was his ordination to the ministry in November, 1954, at the time of the mission's 40th anniversary celebrations in Barjora. Along with Benjamin Mirandi of Banmankhi and Surendra Rai of Saharsa, he was ordained in a special service conducted by Bishops Henry Hostetter and Arthur Climenhaga and Rev. William Hoke. The effect of this was never lost on Andreas and he carried a deep sense of responsibility for the welfare of the church till his death. He was not primarily an evangelist as the term is generally used. His contribution lay principally in the area of general administration and pastoral work. In private

conversation he told me one day of his call to the ministry. This took place prior to his going to seminary while serving as headmaster of the Barjora school. The Allen Buckwalters were at Barjora then, and as he prayed about the Lord's will for his life and discussed it with them he came to sense a burden that eventually became almost as heavy as a physical weight upon him. He knew the only way to find peace and freedom was to obey God and enter the Christian ministry. He subsequently resigned from his teaching position and entered seminary.

The careful observer could not help noticing how distinctly Indian Andreas was. Western people and Western ways were simply to be taken for what they



Arthur Pye reading the Scripture by H. L. Smith's grave.

were and judged by basic values, not to be envied, imitated, or disparaged. To him it was a matter of little concern if each member of a committee meeting in Calcutta or elsewhere appeared in Western dress and he alone wore the dhoti, long shirt, and sandals of rural India. While often expressing deep appreciation for the American church, he appeared to give little thought to whether he or anyone else from the Indian church would visit America. It seemed to be neither relevant nor important. He felt the best way to serve the church was to stay in one's place of duty and faithfully render the service that this duty required. A little-publicized experience of his life was an incident that took place in connection with the '42 uprising against British rule in India. Following the uprising the army made extensive search for leaders of the movement. Andreas did not hesitate to give one of these men, a non-Christian neighbour, protection in his home until the danger was over.

An indication of the esteem in which he was held by the Christian and non-Christian community alike was the position he occupied for five years as *mukhiya* or headman for the Barjora *panchayat*, the local village council. This



Mr. Isaac Paul paying a tribute to H. L. Smith before laying the wreath on his grave. (Mr. Paul was one of the first Indian evangelists. The edge of Andreas Charan's grave can be seen at the left.)

took in an area of three square miles and just over three thousand people. He gave unstintingly of his time and energy in trying to help the people in various ways and settling disputes between the local villagers. In passing by his house I often noticed, too, that prominent men from places outside his jurisdiction had come for advice and counsel.

In 1959 Andreas was transferred to Begu Surai, a city close to the Ganges River where a special need had arisen. By this time, however, we began to notice that a long-standing diabetic condition was causing him serious trouble, and this became chronic in a fairly short time. Within several years he was transferred to Saharsa as pastor and district superintendent, and from here he had easier access to the Madhipura Mission hospital for treatment. His visits to the hospital became more frequent, and an attempt at touring in rural villages over the past Christmas season resulted in such a deterioration of his condition that he was asked to limit his activities for the time being to Saharsa.

The end came sooner than expected. His absence at the mid-March Executive Committee meeting caused considerable concern as he would never miss a committee meeting without very good reason. Shortly after this he was admitted to the mission hospital where every effort was made to halt the progress of the disease. I visited with him on the 24th of March, little realizing that this would be the last opportunity. Though suffering considerably, he seemed to be concerned mainly with the church, and he talked quite at length about Executive Committee matters.

At 3:00 a.m., April 1, 1964, we were awakened in Barjora by the sound of a jeep. Dr. Lowell Mann had come to tell us that Andreas had gone to his reward. His going was peaceful in the presence of members of his family and mission staff. When offered some food the evening before, he had declined and

(Concluded on page nine)

Crusaders

Crusader Team Itinerary Issued April 14, 1965

The following is compiled from returns by the area members of the Commission on Youth:

DATE	PLACE
May 30 a.m.	Hummelstown
May 30 p.m.	Baltimore, Maryland
May 31	Adney Gap
June 1	Beulah Chapel, Ky.
June 2	McMinnville, Tenn.
June 3	Travel
June 4	Bethany, Oklahoma
June 5	Travel
June 6 a.m./p.m.	Albuquerque, New Mexico
June 7	Navajo Mission, New Mexico
June 8	Navajo Mission, New Mexico
June 9	Travel
June 9-14	General Conference— separate itinerary
June 14	Chino, California
June 15	Waukena, California
June 16	San Francisco, California
June 17	San Francisco, California
June 18	Travel
June 19	Travel
June 20 a.m. & p.m.	Colorado Springs, Colo.
June 21	Travel
June 22	Rosebank, Kansas
June 23	Zion, Kansas
June 24	Pleasant Hill, Kansas
June 25	Des Moines, Iowa
June 26	Morrison, Illinois
June 27 a.m. & p.m.	Chicago, Illinois
June 28	Travel
June 29	Village Church, Nappanee, Indiana
June 30	Union Grove, Nappanee, Indiana
July 1	Travel
July 2	Carland, Michigan
July 3 (open)	Michigan
July 4 a.m.	Mooretown, Michigan
July 4 p.m.	Leonard, Michigan
July 5	Travel
July 6	Chestnut Grove, Ohio
July 7	Sippo Valley, Ohio
July 8	Amherst Community Church, Ohio
July 9	Pequea, Pennsylvania
July 10 p.m.	Atlantic Conference Youth Retreat
July 11 a.m.	Mastersonville
July 11 p.m.	Atlantic Youth Retreat
July 12	Travel—Rest
July 13	Fairland, Pennsylvania
July 14	Oriental Missionary So- ciety Conference, Pa.
July 14	Silverdale, Pennsylvania
July 15	Centerville, Pennsylvania
July 16	Elizabethtown, Penna.
July 17	Chambersburg, Penna.
July 18 a.m.	Hollowell, Penna.
July 18 p.m.	Carlisle, Penna.
July 19	Rest
July 20	Locust Grove
July 21	Martinsburg
July 22	Clear Creek



Judy Barr Gerald Hess

Janice Hoover Kenneth Engle

July 23	Allegheny Conference Youth Retreat
July 24	Allegheny Conference Youth Retreat
July 25	Center, Clinton, Lycom- ing Youth Retreat
July 26	Travel
July 27	Travel
July 28	Fairview, Ohio
July 29	Pleasant Hill, Ohio
July 30	Cincinnati, Ohio
July 31 open	(Youth for Christ)
August 1 a.m.	Phoneton, Ohio
August 1 p.m.	Dayton Church
August 2	Michigan Youth Conference
August 3	Travel
August 4	Rosebank, Ontario
August 5	Stayner, Ontario
August 6 - 8	Camp Kahquah—Cana- dian Youth Conference
August 9	Travel
August 10	Bridlewood, Ontario
August 11	Wainfleet, Ontario
August 12	Falls View
August 13	Clarence Center, N. Y.
August 14	New York City
August 15 a.m.	New York City
August 15 p.m.	Grantham, Penna.

NOTE: Some minor adjustments in scheduling may need to be made but as of the date of publication this is the schedule.

A Man for Your Prayers

Edwin and Helen Alderfer

It's a long way from Kidron, Ohio, to Goshen, Indiana, by bicycle. And it's a long way from Kidron, Ohio, to South Viet Nam by any means of transportation. Just so, it's a long time from May 30, 1962, until today without hearing anything from home. Daniel Gerber knows all this by experience.

May 30, 1962, was the day Dan was taken captive by the Viet Cong guerrillas in South Viet Nam. As an MCC Paxman he had been serving at the Banmethuot leprosarium as a maintenance man and operator of the diesel electric plant. But that day he and two Christian and Missionary Alliance workers, Dr. Eleanor A. Vietti and Archie Mitchell, dis-

appeared into the forest with their captors. Since then there has been no personal word from any of them.

There have been reports from Vietnamese people who have seen him since his capture that Dan is safe and well. But there has been no way to get any word to Dan—no letters, no packages, nothing. The only thing that any of us can do for Dan is to pray.

Dan accepted Christ when he was eleven years old at revival meetings held north of Kidron by George Brunk. His parents recall that he carried a Testament in his shirt pocket and read it in his spare time and that he read the Bible through when he was quite young. Once he was on a Youth for Christ quiz team and won in the district contest at Canton, entitling him to go to Akron, Ohio.

Dan spent his college days at Goshen College. When he went to enroll there, he rode the 250 miles on his bicycle. He slept in a barn the first night but the second night a farmer insisted he sleep in the house instead.

His pastor, Bill Detweiler, believes that Dan is much concerned about the spiritual life. Dan was thinking of becoming a missionary sometime and felt that his assignment in Viet Nam would be good background for this work.

Detweiler says, "Dan is the sort of person who feels 'If I want to do it, I am going to do it; if I feel I should do it, I am going to do it.' Dan is not arrogant about this, but nothing will stop him if he feels this is the right way for him."

When one of Dan's high school classmates heard of his capture, he said, "If anybody can make it, it's Daniel." It does seem that with Dan's response to God, with the sense of call he had for this work, and with his resourcefulness he is prepared by God's leading to handle the kind of circumstance in which he now finds himself.

In March, 1965, the International Red Cross undertook to establish contact with the captives. At a meeting of the Indochinese peoples in Phnom Penh, Cambodia, Red Cross workers were able to hand over to Viet Cong representatives letters and packages for the Americans held by the guerrillas in Viet Nam. The Viet Cong representatives indicated that the three were reportedly alive. However, the Mennonite Central Committee has been unable to confirm that the letters were actually delivered or that the reports are credible.

—MCC Release — Reprinted by permission from "Christian Living," May, 1965.

Andreas Charan

(Continued from page seven)

said simply that his strength came from God. Mindful of his duties to the last, he had made arrangements for the Saharsa prayer meeting held on the day following his death.

It seemed fitting that his final resting place should be next to that of Brother Henry Smith's in the Saharsa cemetery. Sorrowfully and silently we watched as the hastily-made coffin was lowered into position in the intense heat of midday.

Sally Thiessen at Madhipura

To fill in the gap caused by Mary Jane Shoalts' leaving for furlough, the Mennonite Central Committee in Calcutta is temporarily lending the services of Miss Sally Thiessen.

Dr. Mann writes: "... when we think of the hospital we think of Mary Jane, since she has been the only continuous personnel at the hospital since its beginning. She has done so much in the organizing—all of it, in fact, in regards to nursing procedures, nursing care, and techniques."

Brethren in Christ World Missions is looking for dedicated and qualified personnel — medical, educational, general. Have you sought God's highest will for your life?

—BCWM Office

Nicaragua

The Wolgemuths' tenure or permission to stay on in the country is still on a limited basis, involving questions of where to establish an effective mission in this land of deep need, questions of missions comity, customs on the jeep, etc.

Thieving is so common that they feel uneasy to leave the house without an occupant. "We have learned now that people have maids not only to clean the house but to watch it when the family goes out." Some CAM missionaries whom the Wolgemuths have met reported that they had had 35 robberies in their house.

While gone for half an hour from their car parked on a busy street in downtown Managua, thieves forced the front ventilating window open enough to slip in a screwdriver (perhaps) and push the latch up, taking about \$25 worth of personal belongings. They emptied the front glove compartment, apparently without looking what they were getting and taking some Gospels and Gospel tracts.

The Wolgemuths were looking forward to accepting a special invitation from Dr. J. Gonzalez, President of *Alfalit*, to a week of Spanish language study in Costa Rica in April, providing arrangements could be made for someone to care for their house while they would be away.

Therefore continue to pray especially for the Wolgemuths. The Enemy suffers not his territory to be lightly invaded. And how about writing the Wolgemuths a letter (Apartado 1044, Managua, Nicaragua, Central America)? (But again we say: *No money through the mail!* Send your check to Box 171, Elizabethtown, Pa. 17022)

A Holiday Challenge

Erma Mann

DIVERSION AHEAD! There was the sound of the "Chevy" driving in—after my busy day at the sewing machine. Sure enough, Gladys Lehman was on her way to Dula to aid in a delivery. I jumped into some shoes and off we went with one of the hospital girls and the "expectant father."

After some miles down the main road, our guide woke up and told us that we were to turn just past the "white water." Obeying the instructions, we saw the village. But to get to it we must recross the *white water*—without bridge or suggestion of one. We weren't quite certain that we should try to cross where he suggested, but he insisted that there was a way. Deep breath, sure steering wheel, by hitting and dodging, we crossed!

An unusually large number of people were standing around one of the huts and our suspicions were confirmed: a beer drink. Having more pertinent business to attend to, we did not stop there but went to another hut and found the more pertinent business completed: the child had arrived! Yes, wrapped in an old blanket there on the manure-smeared floor lay a little baby girl beside her mother. The *abadala* (elderly people) of the village said that if something was wrong with either of them, they would return to the hospital with us, but upon examination both were found to be well.

The new grandmother asked that we stay on a bit as they wanted to give us something. While we waited, we tried to converse with an old grandmother who was also there with us. She had been contacted by the hospital staff at a previous time; but although friendly, she did not want to hear of God. She denied that she had been drinking at the adjacent hut. Truthful or diplomatic? When we asked the new grandmother, we found that the latter was the case. We tried to reason and talk with

her and point out the sin of drinking, but she had no mind to listen or think seriously. When told that she would not go to heaven if she did not confess her sins and believe on Christ, she said, "Oh, Jesus will understand and will open the gates and let me in!" We found out that she has known the way since a small child for old Umfundisi Dube used to have prayers in her village. However, with all our concern and talk, she could not think seriously and had no desire to consider becoming a Christian. Let's face it!—she had had too much beer already and Satan was still at work to keep her mind deluded with his many tricks.

By this time, our gift of six eggs had arrived and we thanked very much for their kindness. Now, to the beer-drinkers—if we are permitted! We asked if we may greet them and this permission was quickly granted. The people were many in and around the hut. We greeted many individually and then entered the hut where were perhaps thirty people. They quieted down and we were able then to speak to them also. One old grandfather, unconcernedly informed us that drinking was the law of his people. His next statement was more startling to me. We said drinking beer was of Satan. He quickly answered that he was a son of Satan. We mentally agreed but how sad it was. One other observance was also sad: the great number of children who were being exposed to this rotten environment at young age.

They agreed that we pray. The talking stopped, the pots went down, all who could entered the hut, and we had prayer. Surprisingly enough, they seemed to appreciate it and we prayed that even though their minds were clouded at that time, the Spirit of God would continue to speak to them. He is much greater than our feeble prayers!

After a final check on the new-born babe and mother, we bid them adieu and drove away. For some reason, we were not very talkative on the way home. I am sure you can easily discern why.

To one who is busy in the classroom and with a school schedule, these contacts mean much. God help us as teachers to guide our students to have Christian villages!

Film Probes Church Life

(Continued from page two)

"We must be enlisted in finding God's way for the 20th century," the narrator comments as the film closes. "And if we are ready and willing to work, anything can happen."

Home Missions and Extension

SHE saw a great desert waste. Presently there appeared on the desolate landscape many springs of refreshing water.

In this vision God revealed to Sister Sarah H. Bert that from the work of the Chicago Mission, fountains of spiritual grace should flow to many far and wide.

On Sunday, June 3, 1894, the first announced mission service was held. Sister Bert was the superintendent from this beginning until her death in 1941. She was soft-spoken and mild-mannered, but a remarkable organizer and administrator.

Headquarters over the years were in four different buildings but always in the same community in South Chicago. The address has been 6039 South Halsted since 1909. This building has been rearranged and refinished from time to time to keep it in good maintenance and to meet current needs. The cottonwood tree in the back yard (see picture) is a treasure beyond monetary computation. It is said to be the only green thing visible from the elevated railway station three blocks away. The Scripture painted on the wood fence which gives privacy to the grounds, is renewed and altered now and again.

Little in the area, however, has changed less than this Mission. An officer of a banking institution, which also has had a long history in the neighborhood, comments that the continuity of the Mission's location and its work has been an unparalleled stabilizing influence in the community.



Chicago Mission house and chapel. Note the beautiful cottonwood.

Four generations have felt this influence. While there has been practically complete turnover of residents in the locality, the ministry at 6039 South Halsted has never failed to be essentially a gospel witness.

One activity of annual interest is the summer vacation Bible school which brings new families into contact with the Mission.

Another encouraging project is the two age groups of Christ's Crusaders. There is a snack and social time for all; then, there are interesting programs of memory work, Bible quizzes, and stories from the Scriptures. Chicago young people set a fine example for others: they send ten dollars monthly for the literature work in Africa.

Having forty folk out on Sunday evening presents a real problem. It is not safe to send them back to their homes alone, and the drivers who help with transportation are a most valued asset.

A newspaper columnist states that churches in Chicago hold few evening services because women aren't safe alone. He comments that perhaps the mayor "was talking about daylight hours only," in his boast of Chicago as a "great city, clean city, safe city."

Three young people from Moody Bible Institute have regular assignments in the Christian education and youth work at the Mission. Their enthusiasm and emphasis on personal evangelism are a real encouragement to the work.

An hour of choice fellowship is Sunday dinner at the Mission, when all the workers with a few members from distant parts of the city sit down around the table together. This traditional practice proves a great blessing and joy to everyone.

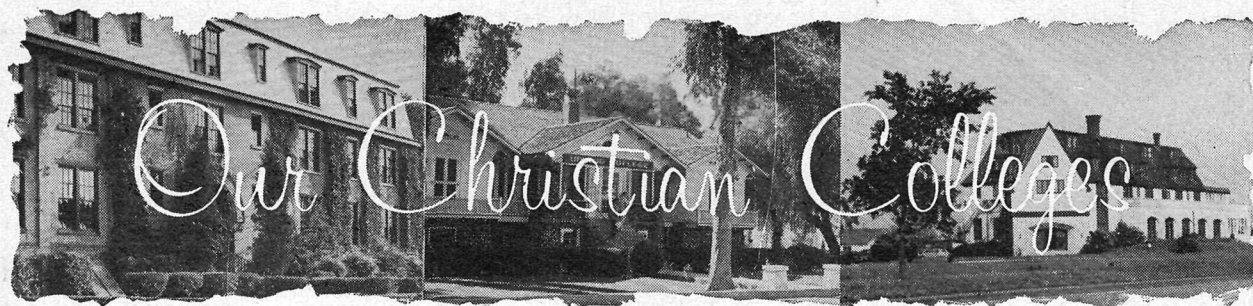
Rev. Carl Carlson joined the mission staff in 1914, becoming the pastor three years later. He was appointed superintendent upon the death of Sister Bert. With continuous service as pastor of this congregation since 1917, Brother Carlson holds the Brethren in Christ record. His devotion to the work leaves little time for vacations. One might say his relaxation is much like that of the human heart—momentarily between beats.

Those springs of water that Sister Bert saw in the desert—I dare not presume to name them lest I should miss some sweet fountain. Over the years a number of families have removed to other localities to educate their children or to give them a more wholesome environment. Ministers, musicians, and others in diverse professions and occupations are channeling the Living Water into otherwise parched ground.

Blessed be the memory of all who have shared in Chicago Mission history. Blessed be the labors of those who continue to carry on there. Blessed be the far scattered seedlings from this sturdy tree, and rich their fruitage when angels record the harvest.



The mothers present on second Sunday of May, 1964. Mrs. Hubert Mitchell was the speaker.



MESSIAH COLLEGE

NEW SCIENCE BUILDING PROJECTED

April 9, Messiah College Trustees authorized the development of plans for the erection of a new science building. Proposed facilities for the \$600,000 building are being studied by a committee of College personnel. Dr. Kenneth B. Hoover, chairman of the Division of Natural Sciences, is chairman of the study committee. Other members are Mark Wolgemuth, H. Orville Heisey, Kenneth Esau, Gerald Morrison, Dr. Richard Allen, Wayne Cassel, Musser Martin, and George Lenhert. Completion of the science building is suggested by 1968 or 1969.

It was reported to the Board that to date \$311,000 in cash and commitments has been received toward the proposed Men's Residence Hall. Ground was broken on March 12.

PIPE ORGAN GRANT

Messiah College received a \$3,000 grant from the Theodore Presser Foundation for the purchase of a pipe organ. The additional \$5,000 needed to secure the organ will be raised from other sources. The organ will be located in a teaching studio in Hill View Music Hall.

The organ will be built by the Schlicker Organ Company of Buffalo, New York. Mr. Ronald Sider, director of the Department of Music, states the organ will have four sets of pipes and has proven to be successful as a teaching and practice organ. It will especially be suitable for playing music of the Baroque period. Mr. Sider further observed that this grant shows the confidence of the Theodore Presser Foundation in the College Music Department.

FINE ARTS WEEK

Messiah College observed Fine Arts Week, April 26-30. The emphasis this year was a re-creation of life in Victorian England through the study of the arts. The week's activities are sponsored by the Division of Language, Literature, and Fine Arts. Mr. Robert Sider, chairman of the Division, stated the purpose of the week is to help give students an integrated understanding of a certain segment of the history of man.

Chapel presentations for the week were given by E. Morris Sider, Dr. K. B. Hoover, Dr. D. Ray Heisey and Mr. Williams from Trenton State College in New Jersey. These sessions related aspects of Victorian thought to the Christian faith.

Mr. Richard C. Barr of Messiah College has been named Dean of Men for the 1965-66 academic year. Mr. Barr, who has been assistant professor of history since 1962, will also be teaching part-time.

What Makes An Education Christian?

ONE OF THE things which makes education effective is the degree to which it is integrated with a particular point of view about the nature of reality.

Naturalism, humanism, theism, evangelical Christianity—faith in nature, faith in man, faith in God or faith in Christ—these are the faiths which in our generation influence the *selection* and *interpretation* of the facts of all disciplines of knowledge. The problem which confronts the Church is that of determining whether she will provide the opportunity for quality education which proceeds from the faith of evangelical Christianity.

Such an education is not easily come by. For it is apparent that we often mistake what it is that makes an education Christian. We provide an atmosphere of piety, a faculty composed of Christian professors, a daily chapel service, weeks of spiritual emphasis, and so on, and we believe that we have a Christian college. All of these things, important as they are to an education for Christian believers, are in reality only incidental to the decisive factor which makes a college a Christian college.

The one thing which should characterize a college as Christian on any adequate basis is the fact that in that institution *all* disciplines—the humanities, the social sciences, the natural sciences—are interpreted from a Christian view of man and the world. For it is the naturalism and humanism of the secular college which destroy the faith of the unwary rather than his being exposed to various temptations. The temptations are present not only in the secular college but in the Christian college and even in the Christian home.

The intellectual impact of naturalism and humanism is devastating. They challenge Christian ideas at the crucial points. They deny the reality of the transcendent God and the fact that He guarantees His eternal law, and they deny that man is essentially a creature

who is sinful. These denials reflect themselves in the interpretations of reality made in the various disciplines of university study.

For example, the historian may reflect an understanding of history in terms of inevitable progress; the sociologist may speak of whatever sin there is as being the sin of the environment or of cultural lag; the anthropologist may speak of God as the noblest creation of man and may think of all values and morals as relative; the novelist may reflect a welter of ideas and values contrary to Christian faith; the philosopher may be a positivist and believe that the only knowledge possible is that of empirical science; the scientist may deny that there is purpose in the universe and that the world is a moral order, and so on ad infinitum. It is these broad assumptions and assertions that destroy the faith and the value systems of unsuspecting young Christians who study under such aegis.

Professors in a college which is essentially Christian challenge these assumptions at every point. They interpret the findings in these same disciplines from a Christian *Weltanschauung* or world view. Faculty members in a Christian college find in the humanities a philosophical system which makes room for the idea of revelation as a reliable source of knowledge. They seek in the study of the literature of the generation an understanding of man's deepest needs as they are reflected in contemporary writing. They seek to communicate to men, in terms they understand, the Christian answer to their dilemma.

In the social sciences the Christian professor is neither naively optimistic nor hopelessly pessimistic. On the contrary, he is realistic, for he knows that it is because men are proud and selfish and sinful that the institutions of society are riddled by sin and injustice and hatred. The eschatological dimension of his faith keeps him from any bland assumption that he will "bring in the kingdom," while his conviction of God's providential direction of history and his

(Continued on page twelve)



A Home for the Poor

From the *Evangelical Visitor*,
April 1, 1895

THE Brethren in Christ have arranged to meet in the Brethren house of worship on Marble Street, Mechanicsburg, Pa., on April 15th to consider the project of securing a home for the poor. Those favorable to the project think Harrisburg, Pa., the most suitable place, it being easy of access and centrally located, as well as being capital of the state. We trust that much good will be done. The church needs such a place. There are cases that would be greatly benefited by it, and duty seems to point the church in that direction. There might also be a house of worship connected with it that would be ready at all times for traveling ministers to stop and hold service, which would be a great convenience and we think a necessity. The project is undoubtedly a worthy one, and it is within the reach of the church of Pennsylvania. There are as we know members of wealth among our people who could, and we believe would, contribute to this purpose. Some of them have no near relatives who need their help, and could largely donate to this purpose. Remember, 'He that hath pity on the poor lendeth unto the Lord; and that which he hath given will he pay him again.' Prov. 19:17.

"Now, brother and sister, here is your opportunity. Yes, all who will can help to make this home a place where the poor are provided for, and we believe the Lord will bless you in the deed.

"The invitation is to all the Brethren and Sisters of Pennsylvania to meet at the church in Mechanicsburg at the appointed time. Come."

Education

(Continued from page eleven)

Christian love will keep him working for whatever justice in human relationships it is possible to obtain. In the natural sciences the Christian professor will teach the values of the scientific method without accepting the dogma that there can be no other source of knowledge than science, and he will not accept the idea that the laws of nature cannot be superseded by the God who made them. Although he rejoices in all of the ad-

Selvar the Seer Sez:

I don't know who said it first, but it certainly will do no harm to repeat it: "Ain't it funny how some folks'll shovel out the money they ain't got, to get stuff they don't need, to show off for folks they don't like."

I suppose that might be called "keeping up with the Jones'"; at least it is in the same class with it.

Someone else said, "The best way to keep up with the Jones' is to slow down and meet them coming back."

Now that's a suggestion worth considering by anyone who is tempted to overload with installment buying. Such overloading can become quite burdensome. It has been known that some folks found in that "full" state, found themselves growing quite empty spiritually.

Jesus, speaking of the danger of being caught "unawares" when "that day (the day of His return) come upon us," as I recall, mentioned something about being "overcharged . . . with the cares of this life." (He also mentions "surfeiting and drunkenness and the deceitfulness of riches," but one doesn't need to be involved in all of them to be "caught.") He said, and He meant anyone of these could become "a snare," and will so come to be to the people who will not take heed to themselves. "A snare" — caught like in a bird trap (they made stew out of the birds they caught).

Jesus always had a way out for those who wanted a way out. He said, "Watch and pray" was the watchword to characterize the conduct of those who would be "accounted worthy to escape all these things that shall come to pass . . ."

It would be much better to stand apart from the crowd down here in this world . . . do without anything, everything that would tend to interfere with "holy conversation and godliness" . . . than to miss the privilege "to stand before the Son of Man" in "that day." (Read 21:34-38 and II Pet. 3, especially verse 11).

vances that have come through science, he does not rule out the possibility of the miraculous. He, too, knows about natural law, and that is why he calls a miracle a miracle.

It is from this perspective of Christian faith, then, that a Christian college seeks to teach. Peter said, "Giving all diligence, add to your faith . . . knowledge." For the Christian there can be no other place to start, for in Christian faith we believe we find the only acceptable framework for the whole of human experience.

—By Thomas P. Bailey, Dean of Nyack Missionary College.

CHURCH NEWS

General Conference Attendants

The local Transportation Committee for the 1965 General Conference to be held in Upland, California, is planning two (2) sightseeing trips on Tuesday, June 15. One will be by bus to places like Forest Lawn, Farmers Market, the Ocean and other places of interest. The other will be a mountain trip. There will be a charge with the amount depending on how many are interested in these sightseeing trips.

Sincerely,
John Brubaker
Transportation Chairman

BULLETIN-BITS

A gospel team from Bronx, New York, presented the work of Fellowship Chapel in word and pictures to the Lancaster congregation, Pa., Sunday evening, April 25.

The choirs and musical groups of Souderton congregation, Pa., gave an Easter concert, Palm Sunday evening, April 11. The senior choir's tape recording of the cantata, Behold the Lamb, was used by WBYO-FM on Good Friday.

A Good Friday breakfast for men was sponsored by the Elizabethtown-Conoy Men's Fellowship, Pa. D. Ray Heisey, Messiah College, was the speaker.

Allen Brubaker was guest speaker for the Spring Lovefeast and Communion service, April 17, at Big Valley, Pa. He also shared in the Easter sunrise and morning worship services.

An evening of family emphasis, combined with a wedding shower for a local couple, was recently held by the Canoe Creek congregation, Pa.

Manor congregation, Pa., has rescheduled services for dedication of their new annex for May 9, at 2:30 p.m.

Bishop Ginder announces in the *Atlantic Beacon* that the Atlantic Conference Youth Retreat will be held July 10 and 11 at the Cross Roads church, Pa., featuring Charles Lenker as guest speaker.

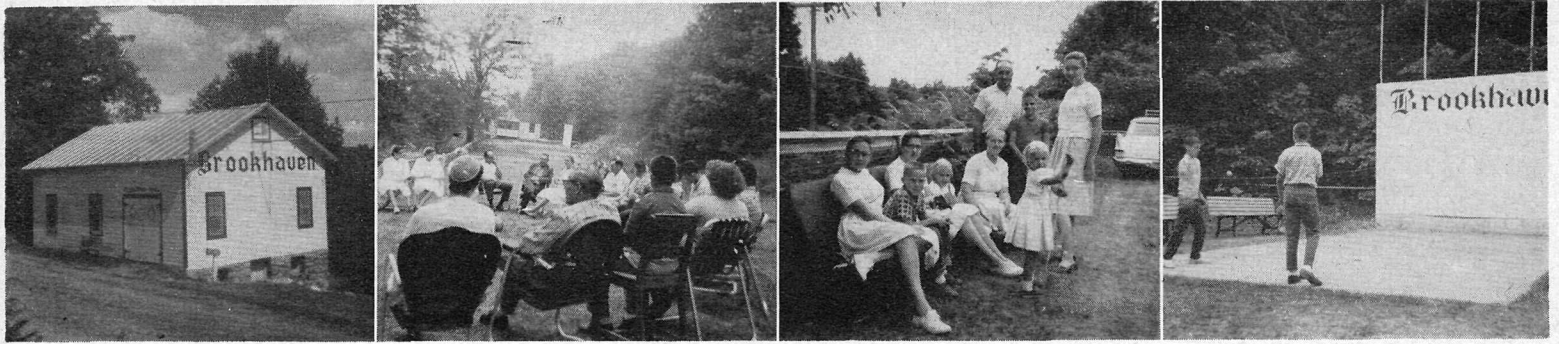
Fourteen persons were baptized in a recent service of the Clarence Center congregation, New York.

In a series of early Sunday evening meetings, the youth of Elizabethtown, Pa., have been visiting each others churches and learning about the worship of various denominations. Local Brethren in Christ youth were host to community youth on April 4.

The Allon Dourte family were guests of the Chambersburg congregation, Pa., Sunday evening, April 4. They presented a program of music in the fellowship hour; Rev. Dourte gave the evening message.

Special recognition was given to fourteen complete family units attending Family Sunday services at DeRossett, Tenn.

Twelve persons were received into church membership on Easter Sunday morning by Fairland congregation, Pa. The previous Sunday morning a service of baptism for seven persons was held.



Left to right: Entrance to Camp; Morning devotions led by Bishop Henry Ginder; The Paul Buckwaiter family; Boys on the ball court.

Evangelist Eddie Midura was guest speaker in a week of special services, April 25-May 2, at Chicago Mission. This was planned to coincide with spring vacation in the local schools.

Baltimore congregation, Md., recently set two new records: there was a record attendance of 197 in Sunday School on Palm Sunday; in a missionary service the preceding Sunday, a record offering of \$346.90 was received.

Carlisle congregation, Pa., received six members into church fellowship, Sunday morning, April 18.

A religious drama, "The Tail of a Dragon," was presented by students of Upland College to the Chino congregation, Calif., Sunday evening, April 11.

Bishop Burkholder announces in his monthly newsletter that Dr. Sam Brubaker will assume the responsibilities of the Navajo hospital this summer. Dr. Steinbrecher, after a two-year term of service, leaves to accept four years of surgical training at Mayo Brothers Clinic, Rochester, Minn.

The churches of Northern Ohio held a sing-spiration at the Sippo Valley Church, Sunday evening, May 2.

Maytown congregation, Pa., received six young people into church membership Sunday morning, March 28. Several weeks earlier two married couples were received by transfer of membership.

The Varsity Male Quartette from Miltonvale Wesleyan College presented a program of sacred music Sunday evening, March 28, Zion congregation, Kansas.

Editor John Hostetter was guest speaker for Easter Sunday morning worship, Christian Union congregation, Garrett, Indiana.

Four persons were received into church membership, Sunday morning, April 11, by Highland congregation, Ohio. In the evening service four other persons were baptized.

Churches surrounding Chambersburg, Pa., cooperate in producing a late Sunday night radio program. On April 4 Pastor Charles Rife and two quartettes from New Guilford congregation were featured.

Grantham congregation, Pa., was host to a commissioning service for young people under assignment by MCC, Sunday evening, April 11.

Kenneth Hoover and a quartette from Messiah College were guests in a Rally Day service at Mt. Rock, Pa., Sunday, May 2.

Bishop Burkholder, in his newsletter, mentions an increased number of baptisms and church accessions. Congregations from whom he has received recent reports are Sunnymede, Upland and Waukena, California.

Messiah Children's Home, Mt. Joy, Pa., reports that it ministered to the needs of 36 children during the year of 1964.

"Mine is the Risen Saviour," an Easter cantata directed by Pastor Bushnell, was presented by the young people of Bethel, Kansas, on Good Friday, April 16.

Rosebank, Ontario

Rev. W. Moutoux had all eyes his way as he acted out a story to the Junior Sunday school on Rally Day, March 28. Two Mennonite brethren from surrounding churches presented to us the Sunday School lesson and morning message. The Dubrick family from Kitchener with story, testimony and songs presented the first part of the evening service, and Evangelist Edgar Giles concluded with a short, but effective message. Thus began a two week revival in which God's presence was felt evening after evening. These services were concluded with a Bible conference on April 10 and 11. Rev. Giles and Rev. John Sider, Wainfleet, were speakers.

Falls View, Ontario

Christ's Crusaders Day was observed Sunday, April 11, and the local Crusaders were in charge of all activities throughout the day. Pauline Nigh and Trevor Climenhage spoke in the morning worship service. In the afternoon a progressive service took place in several homes where there has been sickness. A fellowship supper followed at the church. Rev. Allen Forbes, director of Buffalo's Youth-time, and his musical group were with us for the evening service.

Dayton Church, Ohio

A "Families for Christ" emphasis was carried out during our revival services March 27-April 4 with Evangelist Amos Stern. A different family participated in the devotional period each night. We are thankful for definite answers to prayer for salvation during these meetings.

Fairview, Ohio

Pioneer Girls clubs have been organized which meet Tuesdays after school. We are happy to have this activity for girls, since Boys Brigade has been serving the boys of our congregation for sometime.

"Behold Your King," a cantata by John W. Peterson, was presented on Easter evening by the choir, under the direction of Raymond Niesley.

In other news of general interest from our congregation, an evangelistic film with a German setting, *The Accuser*, was shown at a recent Crusaders' meeting. Our pastor, Rev. Palmer, has been conducting a mid-week study series on the doctrine of sanctification. We observed a week of evangelism, March 28-April 4, with Evangelist Jack Yost.

Second Annual Family Retreat is Planned

A second annual family retreat, to be held again at Brookhaven Camp, New York, is planned for the weeks of July 25-Aug. 1, and Aug. 15-22. This is sponsored by the Commission on Home of the Atlantic Conference. Last year 61 persons, representing 14 families, enjoyed this family-centered vacation for a part or all of the week in the beautiful foothills of the Catskill mountains of New York. Further improvements in facilities will make this year's camp even more attractive.

Retreat director Dr. Robert Smith says of last year's camp, "As far as we were concerned and the feeling seemed to be widely shared, one of the nicest elements of the camp was the absence of pressure. Each family had their own 'cabin' in the dormitory, did cooking according to their own schedule, and could fellowship with others, or be with themselves apart as a family, as they wished."

Recreational facilities for swimming, hiking, hand and volley ball, swings, and teeter totters were well used. The spiritual tone of the camp was richly set with the Bible study each morning, led by Bishop Ginder, and the informal vesper services in the evenings. On two evenings, the group enjoyed a period of singing and prayer around the open campfire, followed by refreshments and delightful fellowship. For the weekend a missionary couple from Viet Nam, Rev. and Mrs. Herbert Jackson, joined the group. The camp was climaxed with the Sunday morning worship service.

Orville Heister, elementary school principal from Pequea congregation, Pa., who with his wife and two small children enjoyed this family vacation says, "For a vacation with real inspiration we recommend the Family Retreat at Brookhaven Camp. We hope this type of program will be continued and expanded in the future."

Families who desire additional information may contact the camp director, Robert H. Smith, M.D., 36 Market St., Lititz, Penna.

Dallas Center, Iowa, Notes Church Improvement

Time, money and effort expended this winter have improved the appearance and facilities of our church building. In the sanctuary new carpeting was installed and the ceiling lowered, two classrooms and the vestibule were repainted. Further improvement in the basement included repairing and repainting the steps and repainting most of the walls.

A public address system has been installed, the main unit of which was donated by the local funeral director. A new hot water heater and improved restroom facilities have added further to the physical comforts of our building.

Most of the labor for this extensive project was donated; total improvement costs exceeded \$800.

Morning Hour Chapel, Pa.

"The King Eternal," an Easter cantata by Ira B. Wilson, was presented Sunday afternoon, April 11, by our local choir, under the direction of Grace Stoner. Assisting were the Norman Hostetters, the Elbert Smiths, and the Kenneth Esaus, all from Messiah College, and the Roy Hesses, from the Pequea congregation.

In the morning worship, a service of child dedication was held.

Mastersonville, Pa.

Junior Christ's Crusaders, under the direction of Naomi Wolgemuth, are doing excellent work in Bible memorization. Miss Wolgemuth uses a card system on which she has illustrated Bible verses. The children are responding with enthusiasm and diligent work.

Missionary speakers have been guests of our congregation recently. Miss Mary Rutt brought us a first hand report of the uprising in Stanleyville, Congo. In a WMPC program, Mrs. Jacob Shenk represented missions, particularly interesting the children with her display of curios.

Men's Fellowship Commission Schedules

Banquet at General Conference

The Men's Fellowship Commission are again scheduling a Men's Banquet, open to all men attending General Conference. The event will take place Saturday evening, June 12, 5:15 p.m., at Elton's Restaurant, which is within walking distance of the Upland church. The Banquet, taking place after busy days and hurried lunches, comes as a welcome respite, not to mention the fellowship and inspiration it offers.

The guest speaker will be Dr. William R. Bright, layman, founder and director of Campus Crusade for Christ International. He has traveled abroad widely and lectured in the most famous centers of learning. He has spoken to students and faculty on approximately fifty college campuses each year for many years where he has had the privilege of seeing thousands respond to the claims of Christ. During the last several years he has been the speaker at Governor's Prayer Breakfasts of Arizona, Kansas, and Idaho.

Tickets are limited and will be sold first come, first served. Those desiring tickets may secure them through their Men's Fellowship, their pastor or their conference representative. Price is \$2.50, payable in advance.

Nelson W. Byers, Secretary

Elizabethtown, Pa.

Twenty-seven young people from Niagara Christian College gave a well-balanced choral program under the leadership of Charles Lady. Not only was their music well-received, but they found a place in the hearts of the families who entertained them.

Our new baptistry was used for the first time recently in an impressive baptismal service.

In a series of six sermons, D. Ray Heisey, assistant professor of speech from Messiah College, dramatically depicted the events of Holy Week. In a service of holy communion and washing of the saints' feet, we were directed into a most worthwhile evening of self-examination and solemn meditation.

BOARD FOR HOME MISSIONS AND EXTENSION

Quarter Ended March 31, 1965

Receipts and Balances

Canadian Balance, Jan. 1, 1965	\$	743.87
U. S. A. Balance, Jan. 1, 1965		168.40
Canadian Receipts	\$	2,465.90
U. S. A. Receipts		18,886.85
U. S. A. Non-Budgeted		

Receipts	5,633.00	26,985.75
Total Receipts and Balances		\$27,898.02

Disbursements

Administration:		
Executive Secretary	\$	480.00
Board travel		368.01
Promotion		23.55
Office Expenses and Supplies		833.14
		\$ 1,704.70

Field:		
Subsidies	\$20,555.22	
Special Subsidies	581.88	
Specials	220.00	
Annuity Interest	115.90	
Moving of Workers	77.51	
Scholarships, Tuition	375.00	
		21,925.51

Non-Budget:		
Loans	\$	1,592.17
Transfers to Savings		700.00
Interest		125.00
Repayment of Loan		2,500.00
		4,917.17

Total Disbursements	\$28,547.38	
General Fund Deficit, Mar. 31, 1964	\$	649.36
Analysis of Balance and Deficit		
U. S. A. Balance	\$	335.12
Canada Deficit	\$	984.48
		\$ 649.36

Revival Services		
E. J. Swalm at Bethany, Okla., May 9-16.		

Births

CARROLL—Jill Marie, born March 30, 1965, to Mr. and Mrs. James Carroll, Montgomery congregation, Pa.

COBER—Mary Jean, born February 5, 1965, to Mr. and Mrs. Peter Cober, Rosebank congregation, Ontario.

EBERLY—Randy Lynn, born April 4, 1965, to Mr. and Mrs. Ronald Eberly, Montgomery congregation, Pa.

FULCHER—Kimberley Sue, born February 9, 1965, to Mr. and Mrs. Leslie Fulcher, Rosebank congregation, Ontario.

HARTER—Betty Jane, born March 30, 1965, to Mr. and Mrs. Wayne Harter, Green Grove congregation, Pa.

MYERS—Amy Elizabeth, born March 17, 1965, to Mr. and Mrs. Joseph Myers, formerly of the Mechanicsburg congregation, Pa., now residing in Philadelphia.

THRUSH—Arlin Ray, born March 13, 1965, to Mr. and Mrs. Kenneth E. Thrush, Chambersburg congregation, Pa.

Weddings

JONES-LACOMBE—Miss Jacqueline Marie Lacombe, daughter of Mr. and Mrs. Jean Lacombe, Welland, Ontario, became the bride of Mr. Kevyn Jones, son of Mr. and Mrs. Fred Jones, Wainfleet. The ceremony was performed April 15, 1965, in the home of Pastor Edward Gilmore.

Obituaries

FRETZ—Elma Fretz, age 84 years, passed away April 4, 1965, in the Port Colborne General Hospital, Ontario, Canada. She accepted the Lord as her Saviour in 1912, during evangelistic services, conducted by Bishop J. R. Zook in the Bertie congregation. She united with the Brethren in Christ church the same year and at her death was a member of the Port Colborne congregation.

She was united in marriage in 1903 to Solomon Fretz who predeceased her in 1945. Survivors include her son, Grant, Port Colborne, and three grandsons.

Services were held in the Bertie Brethren in Christ Church, Rev. Walter Winger officiating, assisted by Rev. William Charlton. Interment was in the Bertie cemetery.

GREEN—Mrs. Ollie W. Green was born March 4, 1883, in White County and passed away February 24, 1965, in DeRossett, Tenn.

She was preceded in death by her husband in 1937, also by four sons and one daughter.

Surviving are two daughters: Mrs. Harry Brock, and Mrs. Charlie O'Dell. Eleven grandchildren and thirteen great-grandchildren also survive.

The funeral service was held in the DeRossett Brethren in Christ Church with Pastor David P. Buckwalter and Rev. John Schock officiating. Interment was in the Bon Air cemetery.

HEISEY—Abram M. Heisey was born December 14, 1885, and passed away March 19, 1965.

Three children survive: Mrs. Rufus Kover and Mrs. John Snavelly, both of Manheim, Pa., and Amanda, Elizabethtown, Pa.

Services were held in the Beck Funeral Home, Rev. John Bicksler officiating. Interment was in the Mt. Pleasant cemetery.

SOLLENBERGER—Whitmer G. Sollenberger, Mt. Joy, Pa., was born March 23, 1892, and passed away March 29, 1965. He was a member of the Old Order River Brethren Church.

Survivors include his wife, Elizabeth Shearer Sollenberger, a member of the Maytown Brethren in Christ Church, four daughters and one son; twelve grandchildren also survive.

Funeral services were held in the Cross Roads Brethren in Christ Church. Elmer Shirk of the Old Order River Brethren and Pastor B. E. Thuma officiated. Interment was in Cross Roads cemetery.

MCC News

Apply for Summer Service If You Want to Get Involved

AKRON, PA. (MCC)—The four gospels characterize Jesus as meeting human need for one big reason—because it was there. This summer apply for service if you are willing to get involved, to get into the thick of life's drama—because it is there!

Here are some of the feelings expressed by volunteers participating last year in the Mennonite Central Committee's Summer Service program.

"Kids! Ever so many kids! That pretty well describes our summer . . . They held our hands, ran their fingers through our hair, and cried on our shoulders because we were their companions and not their disciplinarians."

"This has truly been a summer I shall never forget. I have come to fully understand love in all its many dimensions, its high and low

points. I have learned to give my deepest love to children who cannot return it. And I have received the deepest of love from children I never expected it from."

Who are the kids clamoring for attention and understanding? They are emotionally disturbed children in New York, abandoned children in Washington, retarded children in Laurel, handicapped children in Wichita, and

slow-learning children in Nashville. Camping, recreation, singing, assistance, and special tutoring help brighten the lives of these youngsters.

If the volunteer is fearful of the unknown, so is the child, as the following authentic conversation testifies:

"Did you hear that some Mennonites are going to work here?"

"Yes, where are they? I want to see one of them."

"So do I. But I won't live with them. That is sure."

To dispel any doubts children may have about them, Summer Service volunteers should be the type that can accept and tolerate almost any situation, like recreation and outdoor activities, sense the problems of a modern urban

Missions in America

Explanatory note: Missions () and Extension Churches are listed as per address.*

ALLEGHENY CONFERENCE

Baltimore 21, Maryland: Rev. W. Rupert Turman, pastor, 925 Homberg Avenue, Church address, 611 S. Marlyn Avenue, Telephone MU 6-3189

Blairs Mills, Pennsylvania: Rev. Jacob Moyer, pastor, Dry Run, Pa.

*Blandburg, Pennsylvania: Rev. William Berry, pastor

Breezewood, Pennsylvania (*Mountain Chapel, Ray's Cove*): Rev. Norris Bouch, pastor, Altoona, Pa., R. 2, Box 566

Hollidaysburg, Pennsylvania (*Mt. Etna Church*): Joe Neumeyer, pastor, 717 Penn Street, Hollidaysburg, Pa.

Hopewell, Pennsylvania (*Sherman's Valley*): Rev. Earl Lehman, pastor, R. 2, Telephone—New Granada, Murry 5-2344

Ickesburg, Pennsylvania (*Saville Church*): Rev. Merle Peachy, pastor, Thompsontown, Pa., R. 1, Telephone—McAllisterville, Pa., 463-2551

Iron Springs, Pennsylvania: Rev. James Leshar, pastor, Fairfield, Pa. R. 1, Telephone—Fairfield 642-8632

Little Marsh, Pennsylvania, R. 1 (*Jemison Valley*): Rev. Larry Strouse, pastor.

Mt. Holly Springs, Pennsylvania: Rev. Edward Hackman, pastor, Mounted Route. Telephone Hunter 6-5440

Red Lion, Pennsylvania (*Pleasant View*): Rev. Samuel Lady, pastor, 434 E. Lancaster St., Red Lion, Pa. Telephone 244-4448

Three Springs, Pennsylvania (*Center Grove Church*): Rev. Marion Walker, pastor

Uniontown, Pennsylvania (*Searights*): Rev. George Kipe, pastor, Uniontown, Pa., R. 4

ATLANTIC CONFERENCE

Allisonia, Virginia (*Farris Mines*): Rev. Arthur Brubaker, pastor

Callaway, Virginia:

Adney Gap Church: Rev. I. Raymond Conner, pastor, Callaway, Va., R. 1. Telephone 929-4277

Callaway Church: Rev. C. Benjamin Fulton, pastor, 1531 Riverdale Road, S.E., Roanoke 13, Virginia

Cross Roads Union: Rev. I. Raymond Conner, pastor

Harrisburg, Pennsylvania (*Bellevue Park Brethren in Christ Church*): Rev. Joel Carlson, pastor, 14 North 20th Street. Telephone—CEdar 2-6488. Church address, 2001 Chestnut St.

Harrisburg, Pa. (*Skyline View Church*): Rev. John Arthur Brubaker, pastor, 7733 Hillcrest Ave., Harrisburg, Pa.

Hillsville, Virginia (*Bethel Church*): Rev. Edgar Giles, pastor, Hillsville, Va., R. 4, Telephone—Sylvatus, RO 6-3238

*Hunlock Creek, Pennsylvania: Rev. Ross Morningstar, pastor, 331 Vine St., Berwick, Pa.

*Llewellyn, Pennsylvania: Rev. Charles Melhorn, pastor; Telephone—Minersville, Liberty 544-5206

*New York City, New York: 246 East Tremont Avenue, Bronx 57, New York, (*Fellowship Chapel*) Telephone—TR 8-0937, Rev. Paul Hill, superintendent, Mrs. Evelyn Hill, Rev. Roy H. Mann, Mrs. Esther Mann, Mrs. Esther Robinson, I-W and V.S. Workers: Miss Edna Hill, Mr. Stanley Detwiler, Miss Carolyn Hilbert, Lloyd Melhorn Jr., Mr. Charles Rife Jr., Mrs. Ruth Rife, Miss Carolyn Rotz, Miss Lillian Winger, Mr. Dwight Zook, Mr. Clair Barkle, Mrs. Dorothy Barkle

*New York City, New York (*Brooklyn Mission and Parsonage*): 958 Bedford Ave., Brooklyn, N. Y. 11205, Rev. Harold Bowers, pastor, Mrs. Catherine K. Bowers.

CANADIAN CONFERENCE

Concord, Ontario, Canada: Rev. Arthur Heise, Concord, Ontario, Canada

Delisle, Saskatchewan, Canada: Rev. Marshall Baker, pastor, Delisle, Saskatchewan, Canada

Hamilton, Ontario, Canada (*Ridgemount Brethren in Christ Church*): Cor. of Jameston and Caledon Streets, Office Telephone—FU 3-5212, Rev. J. Allan Heise, pastor, 18 Amanda Street, Hamilton, Ontario, Telephone—FU 3-5309

*Meath Park, Saskatchewan, Canada (*North Star Mission, Howard Creek and Paddock-wood Churches*): Rev. Maurice Moore, pastor, Mrs. Mabel Moore

Port Rowan, Ontario, Canada (*Walsingham Centre*): Rev. John Pawelski, pastor

Saskatoon, Saskatchewan, Canada: Rev. Ronald Lofthouse, pastor, 1 Malta Street

CENTRAL CONFERENCE

*Chicago, Illinois: 6039 South Halsted Street, Chicago 21, Illinois, Telephone—TRiangle 3-7122, Rev. Carl Carlson, pastor, Mrs. Avas Carlson, Misses Grace Sider, Lily Wyld

Cincinnati, Ohio: 2951 Sidney Avenue, Cincinnati 25, Ohio, Rev. William Engle, pastor, Telephone—Liberty 2-3891

Dayton, Ohio (*Church, 831 Herman Avenue*): Rev. Ohmer Herr, pastor, Clayton, Ohio, R. 1

Dearborn, Michigan (*near Detroit*): 4411 Detroit Street (Church and parsonage), Rev. Maurice Bender, pastor, Telephone—CR 8-6850

Ella, Kentucky (*Bloomington and Millerfields Churches*): Rev. Avery Sollenberger Jr., pastor, Columbia, Kentucky, R. 3, Box 157

Gladwin, Michigan, R. 4: Rev. Gary Lyons, pastor

Hillman, Michigan, R. 1, (*Maple Grove Church at Rust*): Rev. Hubert Stern, pastor

Knifley, Kentucky: Rev. Gaylerd Miller, pastor Telephone—Campbellsville 465-7980

Shanesville, Ohio: Rev. Edward Powell, pastor, Telephone—Sugar Creek 2-4212

Sheboygan, Wisconsin: 1325 Carl Avenue, Telephone—Glencourt 8-2627, Rev. Tyrus Cobb, pastor

Smithville, Tennessee (*Pomeroy Chapel*): Rev. John Schock, pastor, 401 Pace Street, McMinnville, Tennessee

McMinnville, Tennessee (*Rolling Acres Community Church*): Rev. John Schock, pastor,

401 Pace Street, McMinnville, Tennessee

Uniontown, Ohio: Rev. Henry P. Heisey, pastor, 4052 Georgetown Road, Canton 5, Ohio

Phoneton, Ohio (*Phoneton Church*): Rev. Elam O. Dohner, pastor, P.O. Box 95, Phoneton, Ohio

MIDWEST CONFERENCE

Colorado Springs, Colorado (*Mountain View Chapel*): Rev. Ethan M. Gramm, pastor, 1425 McArthur, Colorado Springs, Colorado. Phone 634-8500

PACIFIC CONFERENCE

Albuquerque, New Mexico (*Sandia Brethren in Christ Church*): 541 Utah Street, N.E. Telephone AL 6-9492, Rev. Virgil Books, pastor

*Bloomfield, New Mexico (*Navajo Mission*): Telephone—Farmington, N. M. YR 6-2386, Rev. J. Wilmer Heisey, superintendent, Mrs. Velma Heisey, Suie Hess, Mr. John P. Ludwig Jr., Mrs. Anna Mae Ludwig, Mrs. Martha Garber, Misses Ida Rosenberger, Verna Mae Ressler, Rosa Eyster, Jane Monn, Mary Olive Lady, Anna Marie Hoover, Janet Oberholser, Mildred Brillinger, Margaret Witter, (I-W or V.S. Worker): Mr. Nelson Poe, Mr. Donald Ressler, Mr. Elvin Ritchey, Rev. Luke Keefer Jr., Mrs. Jessie Hastings, Dr. Leroy Steinbrecher, Mrs. Eunice Steinbrecher, (Navajo Interpreters: Miss Fannie Scott, Mr. Peter Yazzie)

Ontario, California: Rev. Nelson Miller, pastor, 9579 Baker Ave., Ontario, California

Salem, Oregon (*Labish Community Church*): Church address, 4522 Scott Avenue, N.E., Rev. Art Cooper, pastor, 4306 Scott Avenue, N.E., Salem, Oregon, Telephone—EM 2-7204

*San Francisco, California (*Life Line Mission*): 306 Minna Street, 94103, Telephone EX 2-2220, Rev. Avery Heisey, Supt., Rev. Harold Paulus, Pastor; (I-W or V.S. Worker): Mr. John Ruegg, Mrs. Clara Ruegg, Mr. Lyle Zook, Mr. John Dick

*San Francisco, California (*Life Line Chapel*): 422 Guerrero Street, 94110, Telephone UN 1-4820, Rev. Avery Heisey, Pastor, Mrs. Emma Heisey, Mr. Harry Burkholder; (I-W or V.S. Worker): Mr. Donald Booser, Mrs. Helen Booser, Paul Hochstetler, Mrs. Mollie Zook

Contributions to World Missions

send to:

BRETHREN IN CHRIST WORLD MISSIONS
P. O. Box 171
Elizabethtown, Pa.
Telephone 717-EM 7-7045

Contributions to Missions in America

send to:

Andrew Slagenweit
West Milton, Ohio

Contributions to Peace, Relief and Service Committee

send to:

Clair Hoffman, 320 S. Market Ave.,
Mt. Joy, Pa.

society, avoid depressions, delay the forming of set ideas, read books, and are prepared to work any hour of the day.

The Summer Service director says there are openings for up to 100 volunteers 18 years of age and older in this summer's program. At the moment there is special need for tutors for remedial school work and for men in recreational projects. For more information or application forms write to Summer Service, Mennonite Central Committee, Akron, Pa.

News Items

Booklet on Witnessing is "One of the Finest"

Moody Press sales manager, Cliff Dudley, calls *Mennonite Hour's* book on witnessing, "perhaps one of the finest we have published." Printed in Moody's popular Acorn series, *Won by One* is by David Augsburg, *Mennonite Hour's* associate pastor and program director. "For myself," says Mr. Dudley, "the booklet has caused me to do much soul-searching as to my witnessing to others. I cannot think of any booklet on the market today as effective as this one in instructing others how to witness for Christ." Mr. Dudley tells of leaving the booklet in a Philadelphia restaurant with a tip. "It was the only thing I had . . . and I felt I must leave something. The waitress later informed me that on reading the book she contacted a pastor whom she knew who led her to a saving knowledge of Jesus Christ!"

Scouts Search Rebel Area for Missing Missionaries

LEOPOLDVILLE, CONGO (EP)—Special military scouts were dispatched into rebel territory near Banalia to search for two American and English women missionaries previously reported killed.

Hopes that the women may be alive were stirred when a captured 12-year-old Congolese rebel said that he had seen them alive and being forced to care for wounded rebels.

The missionaries were believed to be Miss Mary Baker, 50, a missionary nurse of the Unevangelized Fields Mission of Bala, Cynwyd, Pa., and Margaret Hayes, 39, of London. The young rebel warrior reported that he had been treated in December by a "white Protestant doctor." Both women earlier had been reported slain with 14 other white missionaries, including five children, at the Banalia Mission some 75 miles north of Stanleyville about Dec. 17.

Lutheran Pastor Is New Protestant Chaplain in Moscow

The apartment at 38 Lomonosovsky Prospekt in Moscow is being readied for the Rev. James L. Barkenquast, who will serve a three-year term as Protestant chaplain to English-speaking residents in the Soviet capital. He succeeds the Rev. Donald V. Roberts who was the first to hold the post when chaplaincy was established by the National Council of Churches in 1962.

The only non-Russian Protestant clergyman in the Soviet Union, Mr. Barkenquast will minister chiefly to U.S. diplomatic personnel and their families, tourists, businessmen and other visitors. The American colony in Moscow numbers some 250, most of them attached to the U.S. Embassy.

Acting on behalf of four denominations—the Lutheran Church in America, United Presbyterian, USA, the American Baptist Convention, the Protestant Episcopal Church—the National Council negotiated with the Soviet Government in 1962 to permit an American minister to serve in the capital.

Six Denominations Plan Church Merger

LEXINGTON, KY. (EP)—In "a more determined move" to take definite steps toward forming a united church, representatives of six Christian denominations met here April 5 to plan the merger.

At the opening session of the fourth annual "Consultation on Church Union" the presiding chairman, Episcopal Bishop Robert F. Gibson, Jr. of Richmond, Va., predicted "a real move forward."

Achievement of the proposed six-way merger—under consideration for three years—would be the largest, most widely inclusive rejoining of churches in American history.

The denominations involved have about 23 million members. Their general aim is a united church "truly Catholic, truly reformed and truly evangelical."

The churches involved are the United Presbyterian Church in the United States, United Church of Christ, The Methodist Church, The Protestant Episcopal Church, The Evangelical United Brethren Church and The Christian Churches (Disciples of Christ).

Representatives of 16 additional denominations, including most major Protestant and Eastern Orthodox bodies in this country as well as the Roman Catholic Church, are sitting in as observers.

Jungle Head-Hunter Comes to the World's Fair

Not in person, but on a 100 x 10 foot mural painting that depicts the change of Chief Tariri Nochowata from savage to citizen. The painting, called by one critic "the best mural done in America at the present time," is exhibited in the Pavilion of the 2,000 Tribes.

This squat building modeled after an aboriginal hut is near the main entrance of the New York World's Fair and fronted by totem poles.

The mural being displayed at the fair was painted by Douglas Risborough and is based upon scenes staged in the tribal haunts. Each of the five panels portrays a period in the chief's life.

A gory jungle battle with Chief Tariri grasping an enemy's head by the hair leads off the moving work of art. In the remaining four scenes, the young women translators arrive, the chief turns from killing and worshiping the boa constrictor, finds freedom from evil spirits and turns to Christianity.

Other exhibits in the "2,000 Tribes Pavilion" include artifacts from primitive tribes now being exposed to literacy and the Bible through efforts of the 1,400-member force of Wycliffe Translators. Items include the "husband beater," a rod used by Cashinawa tribal women in Peru for thrashing unfaithful mates.

Gain in Church Membership in U.S. Exceeds Population Rate Rise

NEW YORK, N. Y. (EP)—In 1963, for the first time in three years church and synagogue membership in the United States grew faster than the population increase—by 1.1 per cent—and increased membership by some 3 million. Total membership is now 120,965,238.

Released by the National Council of Churches, the statistics are based on its 1965 *Yearbook of American Churches*. They were compiled by the NCC's Bureau of Research and Survey from reports submitted by 253 religious bodies in the 50 states and the District of Columbia. Membership statistics show that Protestants make up 35.5 per cent of the population and Roman Catholics 23.8 per cent.

Don't Bar Texts on Evolution, Warns Evangelical Scientist

ST. PAUL, MINN. (EP)—A University of Minnesota scientist has cautioned religious groups against efforts to prohibit the use of new high school biology textbooks because of their treatment of evolution.

Dr. V. Elving Anderson, assistant director of the Dight Institute of Human Genetics and associate professor of zoology, said he did not think that "external restrictions upon the teaching of evolution will win wide acceptance of belief in God."

Dr. Anderson is president of both the Minnesota Academy of Science and of the American Scientific Affiliation, an organization of evangelical Christians engaged in science.

Writing in the publication of the Association of Evangelicals of St. Paul, Dr. Anderson noted that new biology textbooks discuss evolution at greater length than former textbooks.

Movements to restrict their use, he said, "have arisen from a very sincere desire to uphold the relevance of the doctrine of creation as revealed in the Bible." However, he observed, "some of the anti-evolution arguments reflect a theological position not widely held by evangelicals as well as a misunderstanding of the nature of science."

Dr. Anderson suggested a four-point alternative approach to evolution:

1. "We need a renewed emphasis upon creation as an important theological doctrine. . . ."
2. "People in the community should learn more about the basic objectives in the new high school science courses. . . ."
3. A distinction should be made between 'evolution' and 'evolutionism. . . .'
4. "An adequate Sunday school and church program for high school students should permit and encourage the discussion of controversial questions within the context of faith."

Church Construction Rises in January

WASHINGTON, D. C. (EP)—"Starts" in new church and church-related construction for the first month of 1965 were up 9 per cent over January of the preceding year.

Figures released by the Census Bureau show a total of \$85 million in new construction underway in January 1965, compared to \$78 million in 1964.

Last year was the fifth straight year church construction exceeded the \$1 billion mark, edging past it by \$11 million. Despite the high figures, church building in the last six years has leveled off at the \$1 billion mark, while the total for all types of construction in the U. S. in the past six years has increased by approximately 6 per cent a year.